Volume LXX CHICAGO, DECEMBER 5, 1912 Number 14

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A Confession and a Claim

The spontaneous appearance of two little books of verse, by Althea A. Ogden and Evelyn H. Walker, prompts this confession and claim from the minister of All Souls Church, Chicago. Many if not most of these lines were written at his invitation or perchance compulsion; a benignant one, let us hope. Hence this prompt assumption on his part of the responsibility for the writing and publicity. This confession justifies a claim to a part of whatever credit these modest songs of faith, courage, and hope may receive. They come from hearts in league with a searching eye and an open mind, and will appeal to other hearts thus re-inforced. Others have given generously of things their hands have accumulated, but these women have given of the rarer, higher, and more essential accumulations of soul; for the Lincoln Centre, like Thebes, was reared by the power of the Poet's Lyre.

Were outside evidence needed to prove what is so apparent in the lines themselves, the undersigned would gladly testify that they have proved themselves to be veritable "Altar-side Messages" and "Bugle Notes of Courage and Love." These singers of the new day and the free faith have helped to keep the fires burning on the altar for most of the three decades that have measured the ministry of him who, on the thirtieth anniversary of the church he founded, asks for no clearer interpretation of his words or higher demonstration of his works then those found in these two books of verse for these women have told in measured lines much that the minister has tried to say in prose.

JENKIN LLOYD JONES.

Abraham Lincoln Centre, Chicago
All Souls Day, November 3, 1912.
Thirtieth anniversary of All Souls Church.

The books, of which the above is the fore-word, will be ready December 10th. Price 50 cents. Order from Unity Publishing Company, Abraham Lincoln Centre, 700 Oakwood Boulevard, Chicago, or apply at the "Little Counter" in Unity Room.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXX THURSDAY, DECEMBER 5, 1912. NUMBER 14.

FULL-JEWELED HEARTS

Oh, God, we bring our hearts to Thee! They fret
And wear, and eat their substance up; their wheels
Move slowly, and dull care and fevered pain
And anxious fear and choking dust, fill all
Their parts, and wear them out; as on the dials
Of our lives our spirits falsely mark the time.
Great Maker of our hearts, we bring them back
To Thee, and on Thy table lay them down,
And pray that Thou wouldst take them all apart,
Remove the dust, restore that which is worn,
Drop in the oil of grace, and set again
Their parts in place, and pivot all their wheels
In jewels cut from thine own crowns of Faith,
Of Virtue, Knowledge, Temperance, Patience calm,
Kindness and royal Love, and then, O God,
Hold them to thine own heart, until they beat
In unison with all thy thoughts, and point,
With steady hands, that never lag nor haste,
To all the circling hours of starry Truth.

—J. T. McFarland, D. D.

From The Bulletin of Iowa Wesleyan College.

"The Eternally-Womanly" of Goethe found expression in the recent words of Miss Julia Lathrop when, in the great Jubilee Suffrage Meeting at Philadelphia, she penetrated farther into the woman's suffrage problem than any of her contemporary orators, men or women, so far as we know, she said:

"It has been said from the beginning that women should not vote because they cannot fight. That is the soundest reason in the world why they should vote. For here is a great element which from the Trojan woman down has always borne the weighted honor of war. Would not they, if they could, vote for universal disarmament? Here indeed would be a revolution, and there is no one in the world so bold as to assert that this is not a revolution devoutly to be hoped."

On December 6 and 7, at the Hotel Sherman in Chicago, the Fourth Conference of the Western Economic Society will be held. This society offers a brilliant academic array of names in its list of officers. Shailer Mathews, Dean of the Divinity School of the University of Chicago, is president, Franklin MacVeagh, Secretary of the Treasury, first vice-president, and George Vincent, President of the University of Minnesota, second vice-president. Commercial and industrial education and the teaching of economics, will constitute the burden of the discussion. High themes discussed by highly specialized students must bring forth much good.

Spraying, pruning, fertilizing, irrigating, are words familiar to the scientific fruit grower, but orchard heating, is the latest thing in the vernacular of agricultural science. A writer in *The Farm and Fireside* for Saturday, November 23rd, sets forth at length how profitably orchards can be safeguarded against the dreaded frost that menaces the fruit growing, from California to Florida. The "Smudge-pot" is declared to be a successful foe of Jack Frost. Perhaps the Jack Frost that blights the fruit bearing trees in the spiritual orchard must needs be fought with some analogous contrivance. There should be other heaters in our churches than those that are in the basement and are coal fed.

And now the papers are beginning to talk about "slums in the country." An editorial in *Farm and Fireside* speaks of a New York group lying between the great cities of New York and Philadelphia, where over two hundred people live in ignorance and squalor, in windowless huts; people of "low intelligence who have reverted to conditions of barbarism." It also describes another one in Virginia. Are there not slum tendencies in many, if not most, rural communities? Slums in the country are the result of causes similar to those that produce city slums. An abandonment on the part of the intelligent and the favored, inadequacy of church and school privileges, and the selfish greed of the more efficient and prosperous which leads them to neglect their opportunities, and their obligations to the less efficient and the less prosperous.

We give over our pages this week to the Baroness von Suttner and her cause. If UNITY has never before been entitled to the complimentary name of "Peace Organ" given it by Mr. Beals, the Secretary of the Chicago Peace Society, we hope that this issue will fix our claim. It has been the privilege of the Editor of UNITY to present the Baroness to audiences ranging from the summer group of farmers and their wives at Tower Hill, women's gatherings and assemblies of teachers, to a large audience of working men; in every case she proved equal to the occasion. She speaks with senatorial power, combining the head of a statesman with the heart of an evangelist. Wherever she has gone she has carried with her a mother heart, inspired and informed by a cultured brain, and everywhere has left behind her, not only those who will love her evermore, but better, those who will carry her message into the life about them, and become coworkers with her, in the great cause she represents.

This week Congress resumes its activities under exceptional conditions. Whether these conditions will prove a blessing or a curse to the nation will depend entirely on the ethical fibre and the spiritual nobility

of the newly elected. The people of the United States have given unmistakable evidence that they are tired of the old time blind enthusiasms for parties and that they distrust the partisan workers. Will their representatives who have felt this higher life at the poles be equal to their opportunities? If this session is to be one more "game of politics" in which the Republicans will do everything they can to thwart Democratic action, good or bad, and the Democrats will yield to the low purpose to "swat" the Republicans whenever they can, then progressive legislation on long lines, quite clearly outlined by the popular vote, will have to wait for still further instructions from the people. There are further defeats for the partisans, in store, and for the new or old members of Congress who will undertake to play the old game, in the old way. Not since the war has a Congress assembled with such an opportunity for constructive work. Let the representatives and senators be watched, and let them "watch out," for Democracy is beginning to find a way of expressing itself, and the favorite saying of Theodore Parker is being slowly justified in American politics: "Everybody knows more than anybody."

"The Federation of Churches of Christ in America" is the title of the Council of Churches that is to meet in the Second Quadrennial in Chicago December 4-10. A most impressive program has been prepared, and the indications are that the meeting will be largely attended and nobly addressed on great themes by great speakers. The announcement declares that thirty-two denominations, aggregating seventeen million communicants, will be represented by delegates. The Editor of UNITY, doubtless with other pastors in Chicago of non-orthodox affiliations, is included in the dragnet of the secretaries; announcements, appeals, and programs, lie thick upon his table, this notwithstanding the fact that by action of the meeting held in New York City, Unitarians, Universalists and other churches affiliated with them in thought, or, at least not affiliated under the Trinitarian formula, were excluded. Notwithstanding this exclusion UNITY wishes the council well and predicts for it a notable session. However there are certainly many whose names appear among those on the Committee of One Hundred Chicago Ministers and Laymen, who must realize that there is an element of inconsistency if not insincerity, in their boasted inclusiveness that excludes many of those who hold views identical with their own, and who realize that a theological boundary, however phrased, is an indignity to the spiritual synthesis and the "Christian spirit" of which they speak and in which they seek to work. Gentlemen, we wish you well but we commend to you a prayerful consideration of your would-be boundaries. The New Testament you rejoice in has some ominous words concerning the Pharisee,—the Separatist,—who said: "God, I thank thee that I am not as the rest of men."

The Child on the Stage

In an unsuspecting moment we ventured to express in an editorial note (see UNITY of October 31, page 132), our hesitancy in condemning as unwise and unkind to children, the appearance of such plays as Maeterlinck's "Blue Bird," a delicate portrayal of children and child life, which we had just witnessed. This note displaying an open attitude of mind, brought a chorus of protests from many friends in whose work we greatly rejoice, and in whose fellowship we are strengthened and enriched. These protestants were all women and their words were inspired by womanly hearts as well as the practical heads of helpers of society. So highly do we esteem these workers and respect their protests that we make room for as many of them as throw light upon the point at issue. Here they are without note or comment.

The President of the Consumers' League, of Illinois, writes:

> For once, your pupil is constrained to believe you do not know data which would change your conclusion regarding wage earning children. That these may, while so occupied, please audiences, may even bear a message, does not altar the principle which accumulated experience proves—that wage earning is unsuitable for little children. There was once a glorious pageant in Rome in which figured a gilded youth—the boy died in consequence—but the Romans had enjoyed a fine spectacle.
>
> There is no just comparison between the occasional, uncommercial exhibitions, in which children may and do engage, unhabitually, and their exploitation for the benefit of the box office receipts. *Do* reconsider your position regarding the fascinating children on the stage in Maeterlinck's play. Your old comrades in arms find it hard to count you as in opposition to their difficult task, to maintain the Child Labor Law in Illinois which needs strengthening rather than weakening.

The Secretary of the same organization writes:

> "It is an unpleasant experience to find myself in the position of criticising a public statement of yours, as generally I have only admiration, and a desire to thank you for your helpfulness. But as Secretary of the Consumers League, and as one who has been vitally interested in maintaining the Child Labor Law of Illinois, I feel I must say that it was with great regret that I read your article in the late UNITY where you expressed doubt as to the advisability of prohibiting children from playing in such plays as 'The Blue Bird,' and questioned if it would not be advisable to make exceptions in the law. It has been the experience of states where exceptions have been made in certain provisions of a law, that such a law was practically nullified; there is always *some* way on the part of interested parties to make the 'exception' cover any desired case.
>
> "This part of the law covering children on the stage, has been the crucial point of such bitter fights in Illinois, and it is deemed by many real friends of the Child Labor Law so very important a provision, that it is especially hard to have as good a friend as you have always been rather take sides with our enemies. I do not believe that a law could be framed that would cover every case; there are always places where its provisions seem to work a hardship; there, as in many other places in life, do not we have to stand by the ruling that means advancement for the many? Those persons upon whom the seeming hardship falls are generally those who least need the provisions of the law, those who are sure to make their way in spite of law or ruling.

The working out of an 'exception' ultimately means sacrificing the weakest ones concerned, for this is the point where commercial interest finds the most vulnerable point of attask. Judging from your article you do not seem perfectly sure of your position. I can only hope that you will look into the matter until you can give us the strong word we have come to expect from you, for I must believe that then you will be with those who believe that the stage *when in the hands of commercial interests,* is not a place for *any* child, however safeguarded that child may be."

A prominent Settlement worker is still more emphatic:

"Why have you allowed yourself to stand on the side of the cultured esthetic who cannot see the real welfare of the child? Perhaps you can explain why publicly you could say what you did in UNITY and last night at the Play,—I can't understand your position."

The President of the Juvenile Protective Association writes at greater length:

"I have heard that in an article recently written by you for UNITY, you state that you are not sure that it is injurious for little children to act in a play such as 'The Blue Bird,' and that after all they are simply interpreting life. I have not seen the article myself and only heard of it because several people have telephoned me about it, and it is being used by the theatrical trust people as an argument to break down the Child Labor Law—the law which so many of us have worked for and which we have endeavored to keep from being broken by the theatrical trust. I am writing you on the subject because I feel that you could not have written it had you thoroughly understood the situation. Possibly conceding that the children acting in the 'Blue Bird' are well cared for, that the theater is respectable and that it does them no harm to run across the stage repeating a few lines, I yet contend that a law cannot be made which applies to only one class. Supposing that the children are well protected in one of the best theaters. How about the 298 other theaters in Chicago, many of which are not respectable and where the surroundings are such as to bring the children into constant contact with men and women of low standards or no standards at all?

"The dressing rooms in many of these theaters are used indiscriminately by boys and girls, the lighting is poor, the air vitiated and the whole atmosphere demoralizing to a child because it disqualifies it by a life of excitement from industrial pursuits. The records of the Juvenile Court show that delinquency among stage children and ex-stage-children is abnormally large. The songs, jokes and dances in these theaters are low and vulgar in the extreme. If our Child Labor Law is to be broken down, and children allowed in the better theaters, it will mean that they will be allowed in all the theaters of the city; and since child labor is cheap it will mean that the theater managers will reap a rich harvest and the state will be the poorer, for our jails and penitentiaries will be full of these children who have begun a demoralizing career at a very early age.

"I feel that you cannot possibly approve of little children under six years of age being taken out of bed and taught to run across the stage repeating a few meaningless lines. I am sure I should not want my children to do this, and I do not believe you would want your children to do it if you knew the exact situation.

"The majority of stage children are supplied by a syndictate in New York, from there they are sent all over the country. They have very little schooling and less supervision. The theater managers contend that the child is learning an art; we reply that art should be taught in the schools. Out of 200 children employed by the New Theatre Company of New York for 'The Piper' and 'The Blue Bird,' 78 were followed to their homes and it was found that 68 went home at midnight absolutely unattended.

"It does not seem that anyone who has the welfare of children at heart could approve of their being deprived of their rest in this way. Every argument advanced for the presence of children on the stage may be put forward with equal force for their employment in other directions. Will you please excuse me for writing you at such length on this subject but I feel rather discouraged that you should have 'gone over to the enemy.'"

We have no desire to parry these thrusts of the sisters. We will not undertake to answer them. We only ask that they accord to us that mede of sincerity, good intention, and unqualified sympathy for children which we ascribe to them. The editorial in question, and the subsequent words spoken before the curtain between the acts of "The Blue Bird," were not thoughtless or careless words spoken without investigation. We have held this correspondence and the problem involved, in suspension, these many days, that we might speak from still more deliberation and still further investigation. While we still have a consciousness that there are not only two but many sides to this question, that the problem is one that cannot be settled by any theory, and is so complex that any practical solution at any given time must necessarily be clumsy and fraught with harm as well as with good, we offer below a stenographic report of the words spoken at the theater with the protests of these sisters in mind. This brief address, with the editorial note alluded to above, represents our present attitude towards the perplexing and delicate question.

Friends: I am loth to dispel the charm of the poet and the fascinations of the actor, I am slow to break this illusion, but believing in art as the handmaid of religion, knowing that truth is emphasized by the poet, I cannot refuse to stand here for a moment and use the time offered me to pay my respects, first, to the subtle genius of Maeterlinck, then to the as subtle genius that has staged this charming play, and lastly to that finest of all arts, the unconscious sweetness of childhood.

I stand in the predicament of many friends. If I have a voice, it will ever be lifted in the interest of children, and if I have an influence, it will ever be used to protect them from the hard places and the severe strains of life. But I so believe in the redeeming and educating power of art, that I cannot put myself in a position that will antagonize the highest and finest development of the dramatic art. And so I find myself in sympathy with those who have organized a "National Alliance for the Protection of Stage Children," the names of the promoters of which challenge my confidence and admiration, as well as yours,—my friend, Rev. Dr. Thomas R. Slicer of New York, Hamilton Wright Mabie, Hamlin Garland, Josephine Peabody, Ellen Terry, Francis Wilson, Mrs. Fiske, Kate Douglas Wiggins (Riggs), Professor William Lyon Phelps, and others of equally worthy character and the unquestioned friends of justice.

I cannot but believe that in fostering true art and the right use of the stage, we can best remove the abuses, and the degradations of the stage, and the injury to children connected therewith. I am sure that art is, itself, refining, educative and protective to children, as to adults. I know that artists should be refined by their art, and when I learn that many of those who in mature life have swayed great audiences and exercised great influence over men, such as Edmund Kean, Helen Faucit, Clara Morris, Maggie Mitchell, Lotta, Maude Adams, Joseph Jefferson, Salvini, Ristori, Edwin Forrest, Rachel, as well as the great musicians: Mozart, Bach, Handel, Patti, Mendelsohn, Hayden, Beethoven, and many others, were trained and educated, as these little ones are now being trained and educated, on and by, the stage, I cannot but believe that there must be a way found under a wise law by which these little darlings can be so guarded, so chaperoned, that they can be prepared for the higher uses of the stage, without over-wearying their bodies or staining their souls. I take it that these children are in charge of their mothers, or of some one who will exercise motherly care over them, and I believe that the genius of Maeterlink will help protect, as well as inspire them. I join those who insist that those who have them in charge will keep them at their maximum of innocence, teach them the high and touching lessons in this marvelous parable.

We need not go far to find the meaning of this lesson which is plain prose when I state it, which is music and harmony when these little children speak and act it. Maeterlinck

has simply told in this weird and tender way the story which our own Lowell told in his Sir Launfaul,—the Holy Grail is at your own door, and a greater than Maeterlinck or Lowell said it before either of them, when he said, "The Kingdom of Heaven is within you."

I congratulate the citizens of Chicago over the privilege they have had in witnessing this interpretation of this masterpiece, and I, with you, would thank these little ones and would protect them when needs be, by any instrumentality which the law and public sentiment and righteousness demand.

Not in the way of justification or argumentation but in addition to what we have already said and written, we would respectfully submit the following considerations to legislators and friends of children who seek to help them by legislation:

1. Absolute prohibition of that which is in the nature of the case bad.
2. Vigorous control and vigilant supervision of that which is not bad in itself, but subject to great abuses.
3. Failure to discriminate between abuses and that which is in the nature of the case bad, brings law into contempt and makes for laxity of administration.
4. For the preservation of art and the legitimacy of the drama we ought not to strike at the foundation of dramatic training. The best school for artists is the stage as proven by the facts, and childhood is the period of spontaneous acting, and this fact must be utilized in the future as in the past, in the development of legitimate drama.
5. We believe it is possible to so chaperone the child that his bodily, intellectual and moral interests and growth, need not be interfered with by his appearance, within limits, on the stage under proper conditions.
6. We believe that there are plenty of facts to show that this has been done, that the actor's profession is peculiarly one of transmission, of family inheritance; and that fathers and mothers have raised their children in an atmosphere of the stage, worthily.
7. The non-respectable, the unsanitary and unwholesome conditions found among the two-hundred and ninety-nine theaters in Chicago, should be suppressed and could be more easily suppressed, if there was a discrimination between the worthy and the unworthy.
8. The fact that children must labor, under present economic conditions, exists, and this wage earning under conditions of art has a redeeming quality not known to the more sordid life of toil. We are assured by the management that no child in "The Blue Bird" troop received less than $21 a week, and we are assured by actors of high repute that the high minded actors always manifest great solicitude for the well being of the children in the company.
9. Whatever legislation is necessary, and there is need of much legislation looking towards the control of child industry, here, as everywhere, to be effective must be national and not within state limits. Illinois and Massachusetts cannot maintain one code of rules concerning the stage and New York and Pennsylvania another.
10. We have at least reason to believe that in the establishment of the National Child Bureau, under the direction of so wise an expert as Julia Lathrop, we may look for such a solution of this complex problem as will foster art and at the same time conserve childhood; recognize the legitimacy of the actor's profession, and encourage and elevate the married life of the same; making it more and more possible for those who would interpret the highest creations of musicians and poets, to know the joys and sanctities of the home and all it involves.

The Baroness von Suttner's Tour

The movement to bring the Baroness von Suttner to America in the interest of the peace cause began with the publication of an open letter in UNITY, Jan. 4, 1912, inspired by the Baroness, appealing to the club women of America to take a stronger stand in behalf of peace in view of the Italian-Turkish war. On the day following the publication of this appeal (namely on Jan. 5, 1912), at the invitation of Mrs. John O'Connor, president of the Chicago Woman's Club, a small group of persons lunched together at the Woman's Club. The advisability of inviting the Baroness to visit the United States was discussed. The persons present were Mrs. O'Connor, Miss Mari Ruef Hofer, Mrs. Frank Jerome and the secretary of the Chicago Peace Society, Charles E. Beals. After considering the matter, it was voted to invite the Baroness von Suttner to visit the United States during the present year for the purpose of bringing the subject of peace more prominently before the public, especially before the women's clubs. This invitation was extended and the Baroness accepted it. Mrs. Jerome was authorized to correspond with Mr. Edwin Ginn, of Boston, founder of the World Peace Foundation, to make application for an appropriation to assist in defraying the expenses of the proposed lecture tour. The World Peace Foundation generously appropriated five hundred ($500.00) dollars towards the expenses of the trip. The subject was brought before the Board of Directors of the Chicago Woman's Club and said club extended an invitation to the Baroness to be its guest and to deliver the first lecture of the season on Wednesday, October 30. On the acceptance of these invitations by the Baroness, a joint committee was created consisting of the Peace Committee of the Chicago Woman's Club, the secretary of the Chicago Pace Society and other persons representing the organizations in Chicago and vicinity whose co-operation was desired. This committee consisted of Mrs. Leroy A. Goddard, chairman; Miss Mari Ruef Hofer, secretary, and the following: Charles E. Beals, Mr. Henry C. Morris, Mrs. Harry Hyman, Mrs. J. W. Robbins, Mrs. Herman Landauer, Mrs. Francis T. Simmons, Mrs. Henry Solomon, Mrs. M. L. Purvin, Miss Ella J. Abeel, Mrs. Arthur R. Elliott, Mrs. Winthrop Girling, Mrs. Arthur W. Bryant, Mrs. James L. Rowe, and Mrs. Frank Jerome. This Baroness von Suttner Joint Committee, of Chicago and vicinity, undertook to secure paid engagements in and around Chicago, and lecture contracts aggregating over $1,500 were signed. Of this sum, $450 had to be cancelled because of the Baroness being obliged to go to the eastern cities earlier than the Joint Committee originally had planned. However, the sum of $1,075 was raised in Chicago and vicinity by lectures.

On the request of the Joint Committee, Dr. Jenkin Lloyd Jones applied to the American Association for International Conciliation, for an appropriation of $1,000, which was granted. This appropriation was made for the purpose of enabling the Baroness to speak before organizations like the General Federation of Women's Clubs, colleges, labor meetings, public mass meetings, etc. In addition to the securing of engagements in Chicago and vicinity, letters were sent to many organizations like the State Federations of Women's Clubs. Many answers were received. This work was turned over to Mr. Edwin D. Mead, of the World Peace Foundation, Boston, and Mr. William Feakins, 19 West 44th street, New York City. It was originally planned to have the Baroness spend the summer on the Pacific Coast,-but this was given up in order that the Baroness might attend the National Educational Association in Chicago on July 12.

A few summarizing facts should be recorded. The Chicago Joint Committee held ten meetings, the final one being on November 8. Many meetings of subcommittees were also held. The secretary of the Joint Committee has sent thirty telegrams, two hundred telephone messages and three hundred letters, in addition to the additional correspondence by individual members of the committee. Peace literature has been sent to five hundred persons. The engagements of the Baroness included sixteen states. Lectures were delivered before chautauqua assemblies, ten universities, four colleges, and many churches, besides labor, socialist and suffrage organizations. In Chicago and vicinity alone, ten free meetings were arranged. Three large receptions were tendered the Baroness in Chicago, namly, the Public Reception in the Art Institute under the auspices of the Chicago Peace Society, the Hamilton Club dinner and the dinner of the Austro-Hungarian Benevolent Association. Besides these public social functions, there were innumerable breakfasts, dinners and teas. The Baroness assisted in the formation of the Missouri Peace Society and the Wisconsin Peace Society, both state branches of the American Peace Society. Including the appropriations from the Ginn and Carnegie funds, the money raised for and by the tour amounted to some $5,500.

The following is the itinerary of the Baroness:

1912 AMERICAN LECTURE TOUR OF THE BARONESS VON SUTTNER

June 17, Arrived New York. Luncheon at Astor Hotel.
" 18, Arrived Chicago. Dinner at La Salle Hotel.
" 24, Riverside, California. Impromptu speech at Mission Hotel.
" 25, Los Angeles. Peace Society of Southern California.
" 26, Reception at the Hershey Arms, Los Angeles.
" 27, San Francisco, Reception and lecture, Century Club.
" 28, San Francisco, Dr. Aked's Church.
" 29, San Francisco, Commonwealth Club.
July 1, San Francisco, General Federation of Women's Clubs.
" 2, Berkeley, Hearst Hall, University of California.
" 3, San Francisco, Woman's Labor Club.
" 4, San Francisco, Suffrage luncheon.
" 4, San Francisco, General Federation of Women's Clubs.
" 11, Chicago, American School Peace League contest.
" 12, Chicago, American School Peace League luncheon.
" 12, Chicago National Educational Association, in the Auditorium.
" 25, Chicago, Hull House.
" 31, Chautauqua, amphitheatre.
Aug. 1, Chautauqua, Woman's Club.
" 11, Tower Hill, Wis., Summer School.
" 12, Tower Hill, Wis., Summer School.
Sept. 7, Portage, Wis., Woman's Congress.
" 18, Lincoln, Neb., luncheon, Civic Club.
" 18, Lincoln, Neb., Reception.
" 19, Lincoln, Neb., Nebraska Peace Society.
" 19, Lincoln, Neb., luncheon, Commercial Club.
" 20, Omaha, Neb., Woman's Club, luncheon.
" 20, Omaha, Neb., Peace Society.
" 21, Omaha, Neb., Presbyterian Church.
" 27, New Bedford, Mass., Massachusetts Peace Society.
" 28, Concord, Mass., Middlesex School.
Oct. 4, Boston, Mass., N. E. Equal Suffrage Association.
" 5, Auburndale, Mass., Lasell Seminary.
" 6, Winchester, Mass., guest of Mr. and Mrs. Ginn.
" 7, Boston, Mass., Windsor School.
" 7, Wellesley, Mass., Wellesley College.
" 7, Boston, Mass., Bostoner Deutscher Verein, at Hotel Somerset.
" 8, Concord, N. H., New Hampshire Peace Society.
Oct. 10, Springfield, Mass., Chamber of Commerce.
" 10, Springfield, Mass., dinner.
" 11, Wayland, Mass.
" 12, Worcester, Mass., Woman's Club.
" 14, Brookline, Mass., Harvard Congregational Church.
" 15, South Hadley, Mass., Mount Holyoke College.
" 16, Pittsfield, Mass., luncheon.
" 16, Pittsfield, Mass., peace meeting.
" 17, Rochester, N. Y.
" 18, St. Louis, Mo., Contemporary Club.
" 19, Columbia, Mo., 10 a. m., private reception.
" 19, Columbia, Mo., 11 a. m., Woman's Dormitory reception.
" 19, Columbia, Mo., 12 m., luncheon with President of University of Missouri.
" 19, Columbia, Mo., 2 p. m., foot ball game.
" 19, Columbia, Mo., 6 p. m., Commercial Club luncheon.
" 19, Columbia, Mo., 8 p. m., University of Missouri.
" 20, St. Louis, Mo., Ethical Culture Society.
" 20, Godfrey, Ill., Monticello Seminary.
" 21, St. Louis, Mo., City Club, luncheon.
" 21, St. Louis, Mo., meeting for organization of Missouri Peace Society.
" 21, St. Louis, Mo., Pedagogical Society.
" 22, Atlanta, Ga., Federation of Women's Clubs.
" 23, Cleveland, O., reception.
" 23, Cleveland, O., meeting of Cleveland Peace Society in Western Reserve University.
" 25, Madison, Wis., Woman's Club.
" 25, Madison, Wis., University of Wisconsin meeting for organization of Wisconsin Peace Society.
" 29, Chicago, Chicago Peace Society reception in Art Institute.
" 30, Chicago, Chicago Woman's Club.
" 30, Chicago, Chicago Woman's Club reception.
" 31, Chicago, Twentieth Century Club.
Nov. 1, Chicago, Arche Club and reception in the Abraham Lincoln Centre.
" 2, Chicago, Kirkland Club and theater party.
" 3, Chicago, Church of the Redeemer.
" 3, Chicago, Chicago Federation of Labor.
" 4, Chicago, Englewood Woman's Club and reception.
" 5, Evanston, Ill., Evanston Woman's Club breakfast.
" 5, Evanston, Ill., Joint Meeting of Northwestern University and Evanston Women's Club.
" 5, Chicago, Mass Meeting in Woodlawn Masonic Temple.
" 6, Chicago, Council of Jewish Women, in Sinai Temple.
" 7, Chicago, Hamilton Club dinner.
" 8, Chicago, Chicago Woman's Club luncheon.
" 8, Chicago, Thomas Orchestra.
" 8, Chicago, Mrs. R. T. Crane's, tea.
" 9, Grand Rapids, Mich., Country Club luncheon.
" 9, Grand Rapids, Mich., Ladies' Literary Club.
" 9, Grand Rapids, Mich., reception at Mrs. McKnight's.
" 10, Chicago, Ill., All Souls Church.
" 10, Chicago, tea at Mrs. G. M. Pullman's.
" 10, reception at Beverly Hills by Mr. and Mrs. W. M. R. French.
" 11, Chicago, Chicago Culture Club and reception.
" 11, Chicago, dinner tendered in her honor by Mr. and Mrs. Julius Rosenwald.
" 12, Terre Haute, Ind., State Normal School.
" 13, Lake Forest, Ill., reception at Mrs. H. C. Chatfield-Taylor's.
" 13, Lake Forest, Ill., Lake Forest College.
" 14, Milwaukee, Wis., Woman's College.
" 15, Milwaukee, Wis., College Endowment Association.
" 17, Chicago, Political Equality League.
" 17, Chicago, Germania Club.
" 17, Chicago, dinner, Austro-Hungarian Benevolent Association.
" 18, Galesburg, Ill.
" 19, Chicago, Chicago Woman's Aid in Sinai Settlement House.
" 20, Kankakee, Ill., Woman's Club.
" 21, Akron, O.

Nov. 24, Philadelphia, Pa., Ethical Culture Society.
" 25, Philadelphia, Pa., National Woman's Suffrage Convention.
" 26, Philadelphia, Pa., Pennsylvania Arbitration and Peace Society.
" 29, Portland, Me.
" 30, Boston, Ford Hall.
Dec. 1, Boston, Ford Hall.
" 3, Buffalo, N. Y.
" 3, Buffalo, N. Y., Twentieth Century Club.
" 5, Baltimore, Md.
" 6, Washington, D. C., American Peace Society.
" 7-14, New York, Peace Society reception, Brooklyn Institute, Columbia University, Hudson Theatre, German-American Peace Society, Mrs. Elmer Black's reception, farewell banquet, etc., etc.
" 14, Sail for Europe.

In simple justice to this sincere, eloquent, self-sacrificing prophetess of peace, it should be said that, although Chicago has enjoyed visits from distinguished men like Baron d'Estournelles, Count Apponyi and others, no single visiting pacifist ever has made so deep an impression and rendered such effective service to organized pacifism in this city as has the illustrious author of *Lay Down Your Arms.*

CHARLES E. BEALS.

CHRISTENDOM'S INCONSISTENCY

"Good will and peace"! says Christendom,
And yet prepares for bloody wars;
She prays: "Oh, Christ, thy kingdom come!"
But gives allegiance unto Mars.

Two thousand years the Christian world
Has preached that love the law fulfills;
And yet, her battle flags unfurled,
She marches forth and burns and kills.

In all her sermons, songs and prayers,
The love of Christ is made her boast;
But out of church, in world affairs,
She still maintains her fighting host.

To make of love so great pretense,
While trusting in the sword and gun,
Is 'gainst the right two-fold offense—
Deceit and carnage fused in one.

—*E. A. Coil.*

What Are We Doing?

Professor Scott Nearing, of the University of Pennsylvania, says that the average wage of the working man in the United States is two or three hundred dollars below what is necessary to maintain a decent standard of efficiency for a family of five. This means that instead of rising to the average height of mental and moral statue, multitudes are condemned to live and die far below it. In view of such a situation Ruskin's indictment against modern industrialism can hardly be gainsaid. "We make everything except real men, we bleach cotton, we improve the quality of steel, we refine sugar, we make porcelain and print books, but to refine a single living soul to reform it, never enters into our reckoning of profits." The spiritual is subordinated to the material. "*Things* are in the saddle," says Emerson, "and ride men."—*The Universalist-Leader.*

THE PULPIT

An Address Delivered at the
ABRAHAM LINCOLN CENTRE, CHICAGO
by
BARONESS VON SUTTNER
November 10, 1912

STENOGRAPHICALLY REPORTED BY MRS. ANNIE L. KELLY

Prayer and Introduction by
JENKIN LLOYD JONES

Ring, O Father, the peace bells in our hearts this morning, that we each in our own time, and way, may go forth to speak the word, to do the deed that will ring the peace bells of the nations. Help us to realize the agonies that beset thy children today in the war-distracted nations. Father, help us to realize the crushing burdens rolled upon the toiling millions today by the red hand of war and the idle anxieties and ambitions of the war-like. Father, touch us this morning with the benedictions of peace. Guard and guide thy messenger here present; bless her footsteps; quicken her words, that evermore the lives that she has reached will be bonded to peace, the hands that she has touched will be committed to harmony, until at last nation answering unto nation will join in the great anthem of disarmament, and all thy children know the way of love and all the powers of earth know the bonds of kinship and the claims of brotherhood. Amen.

Mr. Jones, introducing the Baroness, said: It is as a calm after a storm. All that the whirl-wind, the thunder, the lightning and the fire could do has been done in the United States in these last months in the interest of parties and for the purpose of inflaming political ambitions and arousing patriotic passion. Now, perchance, we are the more ready to listen to the "still small voice" that breaks through the clamor and the contention, and rising above the feverish demand of the hour and the day, speaks in commanding tones the word for the ages and for the nations.

Those who frequent this place know that at this altar there is no question of public policy concerning the well-being of the state, no problem of civilization considered paramount to this problem of the disarming of the nations, the dismantling of the fortresses, the spiking of the cannon and the sinking of the warships. There are no half-way measures in the gospel of peace; no uncertain sounds in the message of the ages.

The hour has come at last when I can welcome to my own platform, at my own desk, at the favored hour of Sunday and in the favored attitude of worship, my teacher, my inspirer, my sister for many, many years. A woman's voice has come across the sea; a woman's heart burdened with the agonies that border her home land this very moment, has come to try to sound once more some note of the eternal gospel of "peace on earth and good-will to men,"—not as the rhapsody of angels but as the desire of human parliaments and human congresses. This message is not the song for disembodied spirits, but for tax-paying and bread-earning men and women in this

every day work-a-day world in which we now find ourselves.

I am proud, glad and grateful, for the privilege of presenting to you the Baroness von Suttner, who probably has been able to write the words that have gone further, touched more hearts, than any other words in modern literature in this direction. In these months in America her voice has added potency to her printed word. The Baroness von Suttner!

You have been singing the words "With steadfast hearts we're marching on." The marchers in the war against war must have steadfast hearts, and this must be affirmed in such an hour as the present when every human heart is burdened with grief at the events of the day. These call for steadfastness and courage among those who work for universal peace, who see as their aim and guiding star love and righteousness, among them there can be no hour of faltering, or discouragement. Still we feel perhaps more, —we pacifists,—than others the grief, the pain and the shame which the present hour inflicts on our history. We are afflicted with imagination. I say "afflicted" because those who lack this gift read with more quietude and even with interest the news given us in the paper from the battle field. But those who have trained their imagination, who see all the suffering that is behind that news—their hearts are nearly broken. Let me then speak of this horrible war; let us look into its face and not try to mask and to hide the despair of the present danger and crime.

A million soldiers are occupied now in slaughtering each other. They do it not only with their hands and with the weapons they have in their hands, they now do the work of murdering each other with machinery. Electricity must help in the killing task. We are very progressive, you see. We began with our teeth and nails; we went through sticks and stones to guns and have arrived now at the machine guns; at the mines which are under the ground, the torpedoes which are under the water and even to the aeroplane under the clouds. If we continue we shall soon invent wireless death.

At this hour perhaps Constantinople is in flames, we cannot know. Certainly there have been already towns destroyed by fire and sacking and water supplies have been cut off. In one word all the miseries against which men are fighting when they come as accidents, or when the elements bring them, are now deliberately perpetrated by human will. What a great pity, a tender throb in the universal heart, when an earth-quake destroys Messina, or when a Titanic sinks into the depths of the ocean. When it is the work of the elements, or the result of stupid carelessness, it is what we call a calamity, but when the wisdom of the statesman, the ambition of crowned heads and the greed of the mercenary, is behind it and responsible for it, we call it history, and teach it to our children and to our people as an example of how civilization is advanced by the different struggles of the nations. War has become in our times an anachronism. All enlightened men and women who have looked into the evolution of nature and social progress know that it is one; therefore, those who are still in favor of war and who wage it, must use the forces and methods of past times. Only under the spirit and the inspiration of barbaric principles can war be understood and an enthusiasm for war be raised.

We see then that in the present hour those peoples of the Balkans, who are still very childish in their evolution, are fired by the thought of a crusade. King Ferdinand of Bulgaria, when he sent out his proclamation, said, "We must continue the holy work of the Russians who came ten years ago to liberate their Christian brothers." Now, I ask whether the Russians as a whole, and their way of doing, can be called "Holy,"—with the masses of prisoners that are sent to Siberia, with their "pogroms," the butchering of the Jews?

King Ferdinand did not merely say "We must continue the holy work of ten years ago," he said—and there he followed the example of many hundred years ago,—"We must make a crusade of the Cross against the Crescent." A holy war then, has been declared, first by the Christians, the Moslems answer with the threatening of *their* holy war, and the outcome can easily be the ruin of our present civilization, because the whole of Europe can, possibly, be involved in these struggles.

On the day that the regiments were to march to the border, a great celebration was held in the cathedral of Sofia, the capital of Bulgaria. The queen assisted; she came with a crown on her head, in her ermine cloak, and kissed the cross which the Greek bishop put to her lips. She was a protestant and is now a Greek catholic.

The prince,—now king of Bulgaria, was also a protestant and his sons were, but were baptized in the Greek church, to be able to have the one religion. So you see how religions are juggled with for political reasons. It was also certainly for political reasons when services in praise of the god of war were celebrated. The prayers that were spoken on that day lifted to God the demand to bless the weapons of war, and to give victory to Bulgaria, Montenegro, Greece and Servia.

This was a lesson in geography given to the creator of the universe. He had to learn where all these little borders were where he was to give his blessings, and those over which he must not spill them. Now the King of Bulgaria has declared that his next great celebration will be in the church of Sofia in Con-

stantinople, which was once a Christian church and has been for so long a Moslem temple, and which will now again be devoted to murderous triumphs. We cannot but feel it as the greatest blasphemy that religious thoughts which are thoughts of unity, of kindness, of love, are degraded by being mingled with the earthly ambitions of kings and warriors, and the abominable sins and crimes that are committed by these medieval methods,—medieval only in their spirit, but very modern in their application. Now that we have machinery for our weapons, now that we can put millions of soldiers on the battlefield, now that our battles last not only from sunrise till sunset, but are continued for three and four days and nights, with electric searchlights—all this is very modern. And through its modernity it will perhaps be the ruin of itself. War will finally kill war, if humanity is not capable and strong enough to kill it for the sake of principle and understanding. War has become a folly, an insanity, and this insanity has already been translated into a physical illness. At the end of the Russian-Japanese war a malady followed, such as had not succeeded any past wars, though they had brought about typhus and cholera. That war brought an epidemic of insanity. Whole trains of madmen were sent from the battle-field to St. Petersburg under guard, having along a few physicians, who during the trip also lost their reason.

Human nerves cannot stand anymore the stress of modern warfare with all these unseen dangers, with all these masses of the dead and wounded, all this agony of fear which is in the hearts of those who do not know when or from what side death will fell them,—reason must give way.

But we should not lose our reason in war, if we were only reasonable enough not to make war.

I was to speak of armament, even about disarmament. Mr. Jones read to us a poem written by Longfellow in a time when armaments were insignificant compared to those of modern times in which they have grown to unthinkable dimensions. I cannot give you statistics, and even if I could the mind cannot grasp them. When we say, for instance, that the sun is at a distance of so many millions of miles from the earth, we remember perhaps the figures, but we cannot grasp the reality of such a space. These armaments that are burdening all the people of Europe, and America too, in a way, are growing every hour—it is not possible to grasp fully their size.

But we can grasp the stupidity—I cannot search for another word, stupidity is quite sufficient to make us ashamed of it—the stupidity of this method of ruining ones-self for the object of destroying ones-self. If we do not use our armaments for destruction in war, they must certainly bring us ruin through their expenditure. The adherents of armed peace try to make us believe that armaments are a security against war. You can see now what security there was in the Balkans, in Turkey and in Italy, though they have been armed to the teeth. Some people will say Turkey was not armed enough but it has been instructed by German generals through generations, and they have bought all their ammunition and their instruments in German and French factories. They were armed and ready to go to war. The Bulgarians have now the best machine guns that ever existed, and it is even the first great war where this new invention is used. The Servians are armed; even the Montenegrins are armed, —there is not a great army there, but every inhabitant of those Black Mountains has a pistol, dagger or sabre in his belt.

The European powers who are so profusely armed, who have made war-ships and are now building airships,—they are not sure to remain neutral now, when there is so good a chance of taking some slices of booty in the Turkish-Bulgarian war. Their armaments will not save them from a European conflict; their unity could save them. If instead of two groups, called the one, The Triple Alliance, and the other, The Triple Entente, they were a union of six for their proper security, they could unite from all their armies a small police force quite sufficient to help those who are in danger, and to stop those who are fighting. But now they do not try to make an end to a war; they look on as at a game; they form a ring around the fighters and they wait for the end of the battle for the purpose of taking for themselves that which, under a reasonable law of war would belong to those who were victorious. Austria says now that it will never permit the Servians or the Bulgarians to over run Albania, and it will not permit the Servians to have a harbor on the Mediterranian; and because it will not permit all this it will risk putting "Europe on fire."

This is the danger of armaments. Those instruments which have been acquired with so much cost have a tendency to be used; in order to be at once able to use them with efficiency, men are raised in the military spirit, that is in the war spirit. The result is that in every country with large armies and navies, there are masses of people who wish war, who work for war, who work up "Scares" with the intention of bringing about war.

Behind them are a great quantity of vested interests in the commercial world that are bound to continue the present situation and even to make it still worse. All those factories that are making guns and building "dread-naughts," or building aeroplanes, have invested their fortunes and will profit by increased armament, so they form a syndicate and have agencies that work in every part of the globe. They send their, I cannot call them missionaries, their representatives to Turkey and to the Balkans, everywhere; they are

busy working for the enmity of the English people and the German people, and they are also, I am quite certain, lobbying in your own country, for the bringing about of a still greater increase of war feeling and ammunition. When so many billions are spent every year on armament, it is quite natural that those who live by that and gain by that, should try to maintain these conditions. Being blinded by their interests, they think perhaps, that they are doing a useful work, and they emphasize the phrase, "To prepare for war means to secure peace." Which is quite as true as to say, "To prepare a white sheet of paper spill black ink on it," or "To prepare the security of a house with a thatched roof, spread petroleum over it and fill it with barrels of powder," or "To prepare friendship between nations it is very dangerous to stretch out the hand of helpfulness, you must clench the fist of menace."

This is the picture of the present hour,—a very dark hour. But it has been said the darkest hours are those which come before the dawn. The workers for peace do not only believe in the dawn but they see already its rays. Its work has advanced enough to be the beginning of the political organization of the world. The institutions that have been founded through the work of the pacifists have already averted war. Quarrels and difficulties which some twenty years ago would certainly have brought about the breaking out of war have been brought before the Hague Tribunal and been solved justly and pacifically.

The next steps are outlined. We see what must be coming in the further development of the world's organization; not only a Court of Arbitration, but a permanent Court of Justice between the nations, must be instituted.

The next Hague Conference will be an occasion to develop this plan which has already been put before the second conference and has been adopted by the greater part of the delegates, but not by all.

These are the political objects before those statesmen who with sincerity want to bring about a state of international justice, of international ethics,—of international civilization, I could call it, because the state in which the nations are today is barbarous, contrary to civilization; it is anarchy. There is no law above the states and there is no moral rule to guide them.

The greatest hope then, is not only to be put in the actions of statesmen, but in the growth of the whole mind of humanity. Public opinion must ripen to the conception of the ethical relations and those ethical relations must obtain between the states as they have obtained in the states. To this effect,—all the higher aspirations of the soul, all that we call the religious thought of the mind and the religious feeling of the heart, must come to rule the will of the people. And we see already the signs that among the great masses of the people, among the democracy, among the laboring part of the people the hatred of war has already penetrated. Only in those circles which have in their old traditions the love of war and force and violence are to be found those who do not see that the time for a higher ideal has arrived. From every issue of the progressing world the means to establish peace and abolish war are developing. Science, which is international, does it; commerce, which is also becoming international, does it—for money has lost its power, credit is in its place and credit is not confined to one nation and one country but is spreading through the stock exchanges and through the world's industries all over the world. I will not name all the issues on which peace can and certainly will be established, and bring us a happiness, bliss, splendor, of which we can as little imagine the beauty, as we can imagine the horror and the abomination of war. I cannot name them all, but standing in a room which is devoted to religious thought, I should say that one word is quite sufficient, if it is not only *spoken* but understood and felt, to bring us what we pray for. I mean the first two words of the Lord's prayer, "Our Father," which signify that on earth we are all brothers, and which express what the peace movement is striving for, the brotherhood of the world.

Mr. Jones:—I think it is twenty-seven or eight years ago that I assisted in giving the first official star-spangled banner to the breeze over a public school-house in Chicago,—it was the Lewis school at Englewood over which Miss Kate Kellogg then presided. She said at that time that the suggestion came first from what was, if I remember rightly, a Thanksgiving sermon at All Souls Church. Following that flag-raising I think most of the states now make legal provision for the flying of the flag over public schools in session. Seven years ago last Easter, accompanied by the children, we gave to the breeze the first white-bordered banner over the Abraham Lincoln Centre, at the suggestion of the peace society. I hope our example will be followed by all the nations of the world,—that over all pacific interests and activities the colors of the nation may be bordered with white indicative of their international relationship. I hope to see the time when over all the school-houses of Chicago, Illinois and the United States, and over all the other activities that mean peace, the banners will be bordered in white.

And so I ask you in singing The Star-Spangled Banner to sing also this stanza which was written for the occasion referred to, seven years ago.

The White-Bordered Banner

Our stars and our stripes are now bordered with white,
To justice and peace all the nations inviting.
'Tis the emblem of love giving might to the right,
All the races and creeds in truth's service uniting.

Not by powder and ball, but through love's higher call
Will the merciful banner yet wave over all.
O, the white-bordered banner in beauty shall wave
O'er the land and the seas, God's children to save!

Then conquer we must, for our cause it is just,
And this be our motto, "In God is our trust!"
O, the white-bordered banner in beauty shall wave
O'er the lands and the seas, God's children to save!

Bind us, Father, each to each and all to thee by the abiding chords of love, that thy kingdom may come on earth as it is in Heaven, the kingdom of peace and good-will among men, now and forever more. Amen.

International Arbitration

International arbitration, as is frequently urged by its advocates, is simply an extension of the practice now fairly well established of submitting disputes between individuals to settlement in court. But while many lovers of humanity are seeking to induce the reluctant nations to submit their difficulties to an international court and we are beginning to think that civilization is becoming more than a poetic fancy, we are rudely shaken by the news of the Balkan war.

That the Allies should have done what they have done without appeal to the Hague Tribunal is not only explicable but natural and they have our sympathy. But are we called upon to *justify* their act? We think not, although *The Outlook* (Nov. 16, p. 568) appears to regard such action as appropriate as seen in the following editorial.

> The Balkan war has illustrated and demonstrated the proposition, for which all conservative advocates of the Hague Tribunal have always contended, that there are international questions which cannot be submitted to arbitration. The Greeks, Montenegrins, Servians, and Bulgarians had no right to submit to arbitration the question whether they should be freed from the danger of the unspeakable Turk. It was their duty to free themselves from that danger just as soon as they had the power to do so. The right to life, liberty, and the pursuit of happiness is a right which no community may honorably and justly surrender at the bidding of any court, provided the community has the power to protect that right or its members.

To us the argument offered by *The Outlook* is as worthless in connection with the Balkan war as it was when gentlemen insisted that affairs of honor must be adjusted by the duel; as it is when it is affirmed that the rape of a white woman by a negro is not a case for the court but is to be settled without formality; as it is when railroads refuse the mediation of government on the ground that "there is nothing to arbitrate" (see Case No. I, Bul. 98, Bureau of Labor); or as it is when working men insist that in dynamite lies the salvation of the working class—if they ever did so insist.

But besides justifying this international *sabotage* *The Outlook* adds another paragraph that is perhaps to be regretted even more, because it is even more likely to mislead.

> "If it be possible, as far as lieth in you, live peaceably with all men." It was not possible for the people of the Balkan States to live peaceably with the Turks as their close neighbors. The message of Christ to them was, "I came not to send peace, but a sword."

When in the mosques of Stamboul the cry arose, "Let this be a *holy* war," we shuddered at the exhibition of Mohammedan fanaticism, but here we see a text of Christian scripture used to justify the slaughter of our "unspeakable" brethren, the Turks. Whether Jesus ever pronounced the sentence regarding the sending of the sword or not, or what he meant by it, need not disturb us. It remains certain that the words as they stand express a great fact namely that persons who proclaim unwelcome truth are likely to bring anything but peace into a community. But the sword of the Lord is not the sword of hasty Peter. It is the sword of the servant of the high priest that in shedding the blood of the prophets scatters the seeds of the faith.

If it be necessary to quote scripture in this connection then let us say that if we are to refrain from condemning the Christian allies for not presenting their grievances before an international tribunal, it should only be for the reason that there is no one among us sufficiently sinless to cast the first stone.

PERCY M. DAWSON.

Correspondence

To the Editor of UNITY:

You say in your paper of November 21 that the Socialist Party this year won 700,000 votes, an increase of 55 per cent over that of four years ago. The latest returns indicate that the vote was fully 900,000, and that the increase was more than one hundred per cent. Since 1910 the gain has been as much as 75 per cent. The National Socialist, published in Washington, D. C., makes the total, in its issue of November 23, to be 908,611. It adds in regard to this total, "It will be some time yet before the final result can be announced. Many of the states do not officially canvas their votes until the middle of December, and a few not until the first of January." All the later returns, however, indictate that the estimates made are increasing. The New York *Call*, the daily Socialist paper of that city, believes the total will reach the million mark. In its issue of November 23, the *Call* gives these official figures, the number in each instance being that of votes cast for Debs: Kansas, 26,807; Oklahoma, 41,674; Minnesota, 27,505. Ohio went over the 100,000 mark, and Illinois reached as large a figure.

Several facts must be noted in regard to the Socialist vote. It would have been much larger if the Progressive Party had not come into existence during the campaign. All the merely discontented, the protestants against the old parties, and those seeking for moderate reforms, voted for Roosevelt, if they did not vote for Wilson. The result is that the vote for Debs was that of genuine Socialists. If the Socialists failed to elect a number of Congressmen, as they had a right to anticipate, they have greatly solidified their party, at the same time that they have made an astonishing gain in the number of their supporters.

The platform of the Progressive Party included many of the demands of the Socialists, and very nearly all their measures looking to immediate practical results. Under the circumstances, if the Socialists had made no gain whatever over two years ago, the result would not have been matter of surprise. That they have advanced their vote and strengthened their party, proves that they are here to stay, and that in the future they are to be reckoned with as an influence of the first importance.

GEORGE WILLIS COOKE.

Wakefield, Mass., Nov. 24, 1912.

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THE FIELD

"The World is my Country, to do Good is my Religion."

FRIENDLY ADVICE

Mrs. Leonora M. Lake, known to the lyceum profession as "Mother Lake" because of her sympathy and wisdom, and because she is "one who knows the work and who loves all workers," is quoted in the *Lyceumite and Talent*, from a lecture recently delivered, after this wise, (and it seems to UNITY that her words might well have a universal interest for young women):

"Lest anyone should think that the following means the discouragement of young women who believe they have the ability to enter any avenue, industrial or professional, I wish to state emphatically that I firmly believe woman should engage in every phase of life's activities for which she prepares herself, doing her work in a womanly way.

"Among the essentials necessary to success may be mentioned a thorough preparedness for the chosen line of labor; a determination to win on merit, regardless of the accidents or incidents of beauty of face, figure or apparel, through a personality modest, pure, gentle, kind, into the warp and woof of which is woven the gleaming gems of Christian morality, dignity, reserve and aloofness, which will be an impenetrable armor on the battle field of life.

"Not only in conduct, but in dress, should a young woman emphasize her individuality, her prudence and wisdom. Neatness, becomingness, style that is not an extreme of fashion, marks a woman of refined taste. Any so-called mode bordering on the immodest, attracting vulgar attention and causing coarse comment should be religiously avoided. To the young woman leaving the shelter, loving care and protection of a well-regulated home, this may seem very unimportant, as she has always been praised, approved and applauded by those who have known her from childhood.

"I am not unmindful of the unwritten command to our young women to be charming, good-looking, well-dressed, to please and 'make good.' Yes, please with the quality of your work; charm with your dignified womanly character, then you will 'make good' for all time and with all people whose opinion is worth while."

POINTS FOR SUCCESS

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to overcome.
6. Treat failures as stepping stones to further effort.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always prudent.
9. The minority often beats the majority in the end.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve, by all means in your power, a sound mind in a sound body.

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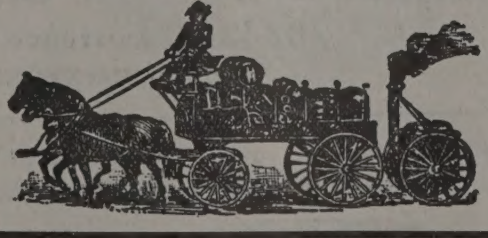

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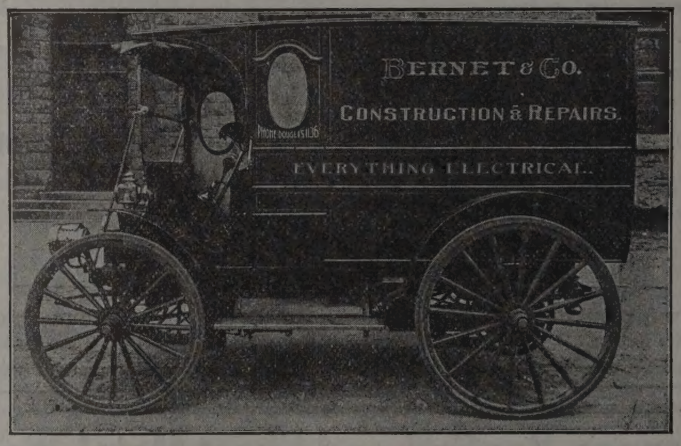

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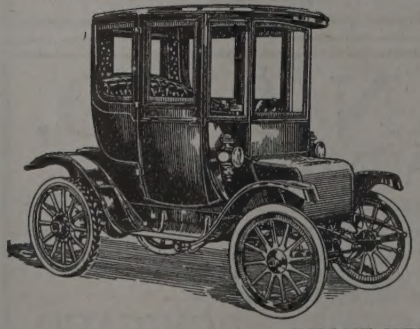

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